Although [illegible] has been widely [illegible] the past several years education knowledge of customs, because the use of outboard motors is becoming more and more common, this knowledge is considered in empirical fashion as it has been acquired. It must be recorded that the motors go and that they are well kept up.

The system of education employed by the Refugee Blocks is only effective; here children are excessively reticent and very difficult when they are in a group. When they are divided up individually in the midst of adults, they are placed under the best conditions for learning the techniques and traditions of their group.

The person charged with the education of a child does not willingly entrust him to another and takes him along wherever he moves. However, by reason for puberty, the woman guardian sends the children she is raising to sleep in other houses on the days when her husband comes to visit her. Boys go to sleep at the home of a brother, an uncle, a comrade; the same for girls who have not yet reached puberty; but it is not the same for girls who have reached puberty; they are subjected to strict supervision.

This is one of the reasons why the Bozo find it repugnant to put their children in school (French school of Mopti-Sevaré, Bambara school of Ségou). Without wishing to tackle here the real problem in its fullest extent, we must state that this teaching, entirely inappropriate and dispensed by teachers who look down on the Refugee Blocks, has results nearly similar to those observed generally in Africa, the main one being to make the children strangers to their own families and misfits in their own country. There is practically no example of a case where the Bozo nation has benefited from having one of its children go to school: if the child succeeds, he leaves for Paramaribo and never comes back again. If he fails, he then has much more

difficulty in learning the techniques of the games. In the years when the mind is most plastic little is done in this regard, as for the knowledge acquired at school, it is so foreign to the life of the refugee Blacks that at the end of a few years none of it remains except vague memories.

In general, the process of education employed among the Refugee Blacks is imitation of the adult. A child is rarely given a lesson as such. He sees something done, he does so his own initiative, and little by little he learns. For example, if he sees his guardian make a boat, he is simply asked to go and get dry palm branches and to take away the chips, he times the adults during the job as it goes on. At about the age of 12 or 13 he tries to make a less boat for himself with the help of an older comrade. He progressively acquires knowledge of the technique.

Boys begin to take part in future work from the age of six or seven, principally weeding and planting. At about ten or eleven they begin to handle the machete and help to cut through the bush; at about 12 they begin to handle the axe and learn to fell trees. At 14 or 15 they begin to make small boats. At adolescent of 16 or 17 is in general capable of cutting a clearing for his mother or sister.

Most often the guardian takes his role very seriously, giving his main attention to teaching the child all that is necessary. If it is a woman, she asks her brothers to teach the techniques of hunting and building.

The principle is to develop very early a sense of responsibility in the child by making it progressively necessary for him to earn his living. The guardian does not furnish pocket money, and with the exception of a handkerchief every other year, no manufactured objects (children under 11-12 years are being clothed, he has almost no expenses for clothing). But he gives the child progressively chances to earn money by his work. From ten years on, the child begins to render some services: for example for the construction of a boat, he helps transport the dry palm branches intended for the thatching. If the boat is being

[illegible]

[illegible] the question of synonymy on the plane of strict scientific objectivity, we shall avoid entering the discussion of the results springing from this article, which, moreover, would necessitate a long investigation. We shall limit ourselves to showing that it appears to us to be doomed to failure.

—The experiment of schooling has been made for more than 30 years among the Inka in the village of Kwaku. Half a dozen children, doing well in their studies, left for Cuzco and broke with their native group. In the others, the teaching received left only faint traces. As a matter of fact, there is no need to be a social psychologist to realize at the same time the state of mediocre knowledge necessary for holding one's own in the society of the Indigène Blanche and ordinary school instruction. The constantly driven out the other, are the best are supposedly lost of their link with life on the great river, which assures them very satisfactory material conditions of living.

—Investigations has been carried on with perseverance for more than 200 years with the Indigène Blanche of Indiana. It has not given appreciable results. It has been the cause of [illegible] which [illegible] carried on with the Kanaka evening [illegible] and the resistance of the race [illegible], and more

1. The Kanakas not only have no tendency to be converted, but they exert a significant influence on the population of the missionaries. On the Cayuga the Kanakas border has sometimes closed, and in spite of the clergy's prohibition, many women go to the pernicious dances of the Pago gods serpent gods.

recently with the Inca of the Upper Marnet.